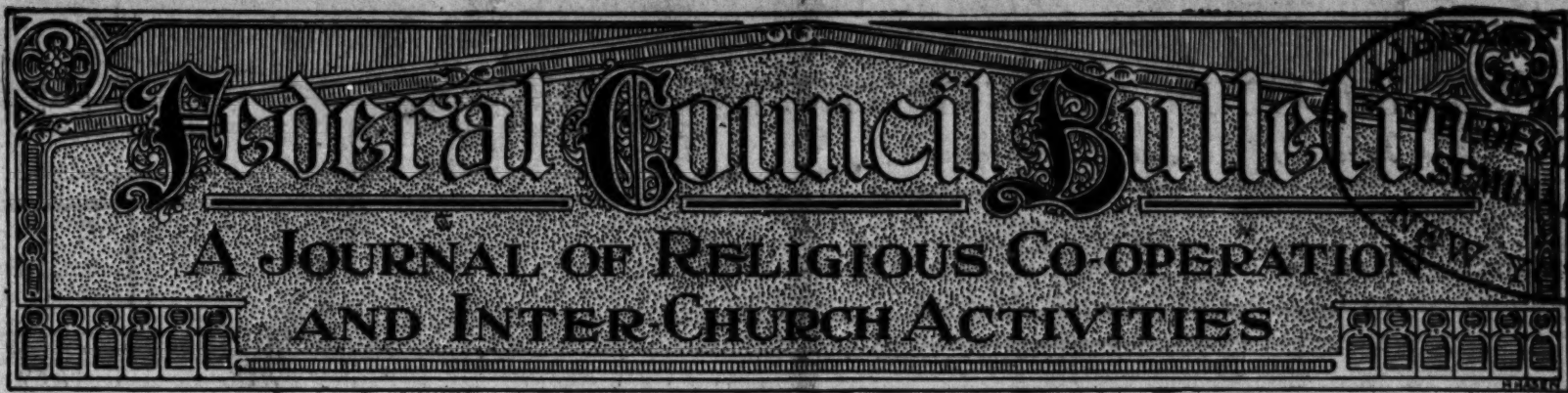


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Vol. II MAY, 1919 No. 5

President Wilson's Message for Employment Sunday

THE Church organizations of the country having generously united in an effort to assist the Employment Service of the United States in finding work for returning soldiers and sailors and war workers, and having designated Sunday, May 4th, as Employment Sunday, I am happy to add my voice to others in an appeal to our fellow countrymen to give their earnest and united support to this and every similar movement. I hope that the people of the country will universally observe Employment Sunday as a day of fresh dedication to the mutual helpfulness which will serve to work out in the months to come the difficult problems of employment and industrial reorganization. In these days of victory we can make no better offering than that of service to the men and women who have won the victory.

MAY 8 1919

FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation
and Interchurch Activities*

Issued monthly by the
**Religious Publicity Service of the Federal Council
of the Churches of Christ in America**

Subscription Price, 50 Cents a Year

Entered as second-class matter, February 8th, 1918, at the Post Office at
New York, N. Y., under the Act of March 3, 1879

Address all Communications regarding the Bulletin to

JASPER T. MOSES

Room 612 — 105 East 22nd Street, New York, N. Y.

Vol. II, No. 5



May, 1919

The Cleveland Meeting

THE program of the special meeting of the Federal Council of the Churches of Christ in America, to be held in Cleveland, Ohio, Tuesday, Wednesday and Thursday, May 6-8, 1919, centers about the after-war responsibilities and opportunities of the churches. The keynote of the gathering is summarized in the phrase, "From World War to World Brotherhood."

The meeting of this delegate body officially representing thirty denominations of American Protestants ordinarily occurs quadrennially; but on account of the emergencies of this reconstruction period, the 400 members of the Council have been summoned to meet more than a year before the regular time.

The General War-Time Commission of the Churches, for two years the largest of the fourteen organizations subsidiary to the Federal Council, will at Cleveland make a final report of its varied war and demobilization activities and ask for an honorable discharge from the parent body.

The opening day, Tuesday, will be chiefly devoted to a consideration of reports of work accomplished and of international relationships. The addresses by the Rev. F. B. Meyer of London, and by Dr. Robert E. Speer of New York, at the great community mass meeting on Tuesday evening will be the feature of greatest immediate interest to the general public. For the two remaining days the reports and addresses will center about what are believed to be "The Four Prime Demands of the Hour upon the Church of Christ." These demands are: First, "A More Effective Proclamation of Fundamental Verities"; second, "A New Sense of World Responsibility Animating all the Departments of Church Life"; third, "A Resolute Effort to Understand What a Christian Social Order in America Would Be, and to Secure It," and fourth, "A Swiftly Increasing Co-operation Among the Churches."

Foreign Representatives at Cleveland

THE presence of officially accredited representatives from the churches of Great Britain, France, Belgium, Italy and Switzerland, will lend a truly international aspect to the deliberations of the Federal Council meeting at Cleveland.

The many American friends of the venerable Dr. F. B. Meyer of London, who is honorary secretary of the National Council of the Evangelical Free Churches in England, will be glad to know that he is to represent the British Churches, speaking on Tuesday evening at the great community mass meeting held in connection with the meeting of the Council.

The representatives of the French Federation of Protestant Churches are Chaplains Daniel Couve and Albert Leo, who are already in America. Belgian Protestantism will be represented by the Rev. Henri Anet of the Belgian Christian Missionary Church, who is also accredited by the Union of Evangelical Protestant Churches of Belgium. Rev. Ernesto Giampiccoli of the Italian Waldensian Churches, will represent the Protestantism of his native land, while Rev. Adolf Keller, pastor of St. Peter's Church in Zurich, will represent the Federation of Swiss Protestant Churches.

All of these representatives of foreign churches will be presented to the Federal Council meeting on Wednesday evening, May 7th, in connection with the consideration of the topic, "The Protestantism of Europe and Our Relation to It." A representative of the Dutch Protestant Churches is also expected, though definite word has not yet been received from Holland as to who has been appointed.

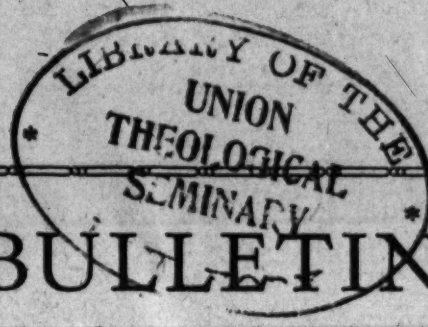
The Victory Loan

The General War-Time Commission of the Churches, representing twenty-seven Communions, heartily endorses the Fifth Liberty Loan. It urges every minister and every member of every congregation to support the Government in its attempt to bring to a conclusion the great enterprise so energetically begun and so successfully continued, and to fulfil all the obligations of the nation in completing its task. It hopes the Christian Church will express its patriotism by a generosity even greater than that manifested in the previous Loans.

ROBERT E. SPEER,
Chairman.

WILLIAM ADAMS BROWN,
Secretary.

The churches are called upon by the Department of Labor and by the General War-Time Commission to observe the first Sunday in May as "Employment Sunday." Literature concerning the day has been mailed to all pastors and wide publicity secured in the daily press.



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The General War-Time Commission of The Churches

**A Summary of Work Accomplished in the
Nineteen Months of the Commission's Existence**

THE General War-Time Commission of the Churches was organized on September 20, 1917. A great variety of activities has been undertaken cooperatively by the churches through the Commission and its associated committees.

Among these have been the securing and furnishing of information concerning needs and opportunities for religious work by means of a series of surveys; furnishing to the religious and secular press information concerning the cooperative work of the churches and promoting a better mutual understanding of plans and purposes and establishing more effective cooperation between the churches and the welfare agencies.

The securing of the appointment of an adequate number of well qualified Army and Navy chaplains and assuring them of the united support of the churches in the endeavor to have them provided with equipment, rank and organization adequate for the effective performance of their duties has been the occasion of much thought and effort, as has also the coordinating of the activities of the chaplains and other religious workers within the camps with the work of the several churches in the neighborhood, ascertaining their special needs and providing for the moral and religious welfare of negro troops; providing religious ministrations for interned aliens and the supplying of printed matter needed for the use of chaplains and churches.

The efforts of the Government to maintain a high moral standard in the Army, both here and overseas, have been reinforced and a special committee has sought to conserve for the future the results of the present interest in social hygiene. The providing for the religious and moral welfare of the workers in communities engaged in the manufacture of munitions and in the ship building industry has been a matter of especial concern, as has the securing of recruits for the work of the churches at home and abroad from men in military and naval service; the stimulating of local churches

to mobilize their resources for war-time tasks, and the bringing of the denominations together for cooperative effort in raising funds for war work. An exchange of ministerial service by the clergymen of America and those of Great Britain and other Allied countries has been provided, and the churches have been encouraged to welcome soldiers and sailors upon their return to civilian life and to cooperate with the Government in helping to secure for them prompt employment. Constant effort has been made toward the deepening of the spirit of penitence and intercession among the people.

The active work of the Commission has been carried forward by an Executive Committee, meeting regularly twice a month. At these meetings executive officers of the various denominational and interdenominational agencies engaged in war work have been brought together for mutual interchange of information and for the purpose of inaugurating enterprises to be undertaken cooperatively. Effective cooperation with interdenominational and other agencies for war work has been secured through the attendance of their representatives at the meetings of the Executive Committee, and through Committees on Conference with the Y. M. C. A. and Y. W. C. A. and the War Camp Community Service.

During its first year the expenses of the General War-Time Commission were met about equally by subscriptions from the denominational commissions and from individual contributors. The expenses of the General War-Time Commission and its affiliated committees for the year 1919 have been guaranteed by the fourteen denominational commissions cooperating in the Interchurch Emergency Campaign. A joint budget of expenses for inter-church after-war work was adopted, to be raised by apportionment among the cooperating churches. The executive staff of the General War-Time Commission, the Joint Committee on War Production Communities, and other important committees, included at

different times nine secretaries released by churches and other religious organizations in order to devote the larger part of their time to this work. The investigators engaged in the survey of war industrial communities were similarly released for this work by the Church Boards.

From the first, the gathering and dissemination of information have formed an important part of the Commission's work. A survey of the camps already in operation had been conducted under the direction of the temporary Committee of the Churches on War Work, in July, 1917, before the organization of the General War-Time Commission. This proved serviceable and the survey was continued and broadened in scope. A preliminary report was distributed in November for the information of the representatives of the agencies at work in the camps. In May, 1918, a printed edition of the "Survey of the Moral and Religious Forces in the Military Camps and Naval Stations in the United States" was issued, covering 30 National Army and National Guard camps, 165 Regular Army camps, posts and aviation fields and 46 naval stations, a total of 241. This was followed on August 1, 1918, by a survey covering 97 military and naval hospitals. Under the direction of the Joint Committee on War Production Communities a survey was made of the industrial plants where war necessities were being manufactured, including the rapidly developing communities in ordnance reservations and about shipbuilding plants, and later extended to the logging camps. Information concerning the situation in the Army overseas has been received and transmitted to the denominational commissions from time to time.

The interests of the chaplains, as the official representatives of the churches in the Army and Navy have been constantly kept in mind. The General Committee on Army and Navy Chaplains by mutual agreement has acted as a committee of the Commission during the greater part of the war in all matters relating to the appointment and assignment of chaplains. The total number of Protestant chaplains appointed was 1,263 in the National Army, 35 in the Regular Army, 19 in the National Guard and 122 in the Navy. A depot to supply communion services for use in field and hospital, and portable typewriters, was established in the office of the Commission especially for the convenience of chaplains under orders to sail from the port of New York who belonged to denominations without central offices in New York City.

Through the Department of Publicity, information concerning cooperative features of the war work of the churches has been regularly supplied to the religious and secular press, and special feature articles sent to the

religious magazines. Under the direction of the Committee on Literature, the Commission has disseminated many thousands of pamphlets on subjects pertaining to the war situation in country, and city communities, munition centers, and in the camps both here and abroad. When the troops began to return in December, 1918, a letter to pastors in the form of a leaflet calling attention to the Church's duty to the returning soldiers and sailors was sent to 110,000 pastors throughout the country.

The Joint Committee on War Production Communities, organized jointly by the General War-Time Commission of the Churches and the Home Missions Councils, assumed its duties July 15, 1918, carrying forward the work which the Commission on the Church and Social Service had been performing for the General War-Time Commission. Surveys of 209 communities were made, 7 Liberty Churches were organized in ordnance reservations, 26 community organizers were engaged in war industry centers and extensive studies made in the logging areas of the Pacific coast. A section on Rural Fields was created, and influential cooperation by rural churches with the Government was established. The Rural Liberty Church has been standardized and the aims set approved by the Government. The Rural Fields section has been taken over and made a department of the new Interchurch World Movement.

Under the direction of the Committee on the Welfare of Negro Troops and Communities two field secretaries have been at work, one for investigating conditions among negro troops in the camps and the other arousing an interest in community service among the negro churches. The work of the Committee is felt to have been a distinct contribution toward meeting one of the most serious problems with which the nation is faced at the present time.

The Committee on Recruiting and Training for the Work of the Churches at Home and Abroad, working through chaplains and pastors in cooperation with the Y. M. C. A., has aimed to present to men released from military service the opportunities open to them in religious and philanthropic work, and to emphasize the important part the Church must take in the establishment of the ideals for which they have fought.

After assurance was received from the Government that there would be no objection to this use of the Navy pennant, the Committee on a Church Flag recommended to the churches as a Church flag the church pennant in use in the United States Navy, a dark blue Latin cross upon a white field. A leaflet was prepared and distributed giving exact dimensions and explaining the appropriate use of the flag.

Through the Committee on Interchurch Buildings, several denominations cooperated in the erection of a parish house at Camp Dix, and a chapel, which is a permanent institution, with offices and living rooms attached, at Camp Upton.

The General War-Time Commission has afforded the churches a means of common expression. A call was issued for the observance of the Thanksgiving season, 1917, as a time for confession and supplication. Suggestions for the observance of Memorial Day, 1918, as a day of prayer, in accordance with the proclamation of the President, were distributed widely among the pastors throughout the country. In response to one of these suggestions, resolutions of loyalty were adopted by hundreds of churches and transmitted to the President. A memorial advocating national prohibition as a war measure was presented to the President and the members of Congress. The churches were asked to observe Sunday, August 4, 1918, by calling attention to the significance of the beginning of the fifth year of the war. After the signing of the armistice an appropriate Christmas message was sent to the pastors of churches throughout the country. Statements have been issued concerning the use of foreign languages in assemblies for public worship, and the release of conscientious objectors at the close of the war.

In its work the General War-Time Commission of the Churches has sought to serve all the churches by furnishing a clearing house of information and an agency of sympathetic co-ordination, through which the efficiency of the denominational and interdenominational agencies might be increased and the Church as a whole enabled to render the largest service to the nation and to the world in a critical time.

New Members for the Commission on Evangelism

The Commission on Evangelism of the Federal Council has been strengthened by the addition of several men of prominence throughout the country who are very anxious to help in an aggressive evangelism in which all communions can unite, leaving the matter of method to the churches participating. The newly elected secretaries of the Committees on Evangelism for the Congregational and Baptist Churches, Dr. Frederick L. Fagley and Dr. H. P. Stilwell, have also been added to this Commission and to its Executive Committee.

Mr. James M. Speers, Chairman of the Commission, is now in France. It is believed that the information and experience which he will have gained from his contacts abroad will be of great assistance in the formation, as well as in the fulfilment, of the plans upon which the Commission is now working.

A Message from Belgium

THE following message from the Christian Missionary Church of Belgium was presented at the meeting of the Administrative Committee of the Federal Council on April 10:

"The Federal Council of Churches,
Gentlemen and Dear Brethren:

"We have received the message which the Administrative Committee has addressed on behalf of the Federal Council to our Belgian Christian Missionary Church and to our sister church, the Union of Protestant Evangelical Churches. We took notice of your letter with deep feeling in our last session and we desire to express to you in our name, and in the name of our church, the deepest gratitude.

"We are very much moved by the praise which you give to our people, to our Army, and to our King, as well as the good-will you show as you appreciate the attitude of our churches during these long years of oppression and suffering. We are praying God to make us more worthy of this appreciation, but as churches and as Christians we humble ourselves before Him for all the omissions of our faith and of our piety and supplicate Him to grant us by His spirit the strength, the courage, the perseverance to work in our feebleness and in spite of our privations and sufferings, which we are still enduring, for the work which He has confided to us in the midst of our people. We are not under any illusion as to the great task of moral and religious revival which must be accomplished in our country and even in the midst of our churches. The long German occupation has exercised a disastrous influence in our country, not only from the point of view which is material, but from the moral point of view, as well.

"We are encouraged by the thought that we can count on the prayers and the sympathy and the aid of our brethren in the United States. We have urgent need of these. We are happy that the messages of Chaplain Blommaert and Dr. Henri Anet have contributed toward developing interest and sympathy in the United States for our unfortunate country, and for our Evangelical Protestant Churches. We desire especially to thank you for the support you have given, and which you are still giving, to our delegate, M. Henri Anet, in the mission which he has been fulfilling since 1915 in the United States for our Church.

"Please agree, Gentlemen and Honored Brethren, in the assurance of our gratitude and our fraternal and respectful salutations.

"In the name of the Administrative Committee delegated by the Synod of the Belgian Christian Missionary Church.

"The General Secretary,
"KENEDY ANET."

The Protestant Opportunity in France

By Rev. Howard A. Bridgman, D.D.

ONE of the most promising fields for the right type of Christian evangelism today is France. America is sensible of what it owes the heroic people who dwell there for their stout and successful resistance to successive waves of German assault. We feel that we have a duty not only to forefend any possibility of a similar attack in the future, but to do our full part toward repairing the damage wrought and toward the re-establishment of industry and of the normal life of the nation.

We need not call France godless in order to bring home to America a realization of its present religious needs. We need not overlook or minimize the indications that at heart the French people are as idealistic and as potentially religious as are any of the peoples of Europe. We need not and should not launch any javelins at the Roman Catholic Church, whose priests and people have given such conspicuous exhibitions of devotion to country, to God and to humanity.

But any candid and observant American who has been in France during the last year, who has talked with the outstanding Protestant leaders, or has studied the general situation, must come to the conclusion that the present hour is fraught with wonderful possibilities. Either France will continue to be a country in which organized Christianity is only a nominal and inconsequential factor in the life of the people, or it will move forward to a far larger recognition of the religion of Jesus by the masses of the people.

At present it is said that only about one in three of its thirty-eight million inhabitants has even a formal relationship to the Roman Catholic Church, and only about one in sixty a similar relationship to the Protestant Church. Between perhaps 600,000 confessed Protestants on the one hand, to whom may now be added 300,000 more who live in Alsace and Lorraine, and perhaps 12,000,000 loyal Catholics on the other, there is a mass of persons numbering over 25,000,000, upon whom the existing churches of either confession have no compelling hold.

They are, nevertheless, more open-minded toward a simple, vital, serviceable gospel than ever before in the long history of France since the age of the Huguenots. The government, which for so long a period has been anti-clerical, is not, we have reason to believe, anti-Christian. Not a few of the intellectual leaders and some of the most far-seeing men in public life, discern certain deficiencies in the fibre of the national life, due in part to the bitter controversies of the past and in part to the materialistic atmosphere that overspread all the

nations of Europe up to the beginning of the Great War. It is realized in high circles as never before that democracy needs moral undergirding and that a simple vital religion is essential to morality.

It is a new France which is now in the process of construction. If France is to stand with England and America as the chief bulwarks of the Society of Nations, France as well as the two other nations must have its life undergirded with religious principles and permeated with the influence of a vital Christianity. In its present depleted condition, it cannot supply all the spiritual agencies that are immediately required. That is why America in the wisest and most statesmanlike way must come to its assistance. America is in a position to match in the religious realm the influence she has exerted in the sphere of politics.

Already leaders in the field of American Christianity representing strong organizations have visited France to proffer aid and to consider and recommend opportunities of cooperation. Bishop Edward H. Hughes of the Methodist Episcopal Church devoted a considerable part of his recent five months in France to surveying the work begun by that church on the basis of a gift from Mr. John S. Huyler, the candy manufacturer of New York. Representatives of the Methodist Church South have also been in France. Several hundred French people have been received into the communion of the Methodist churches already established and considerable property has been acquired. Dr. Bysshe, a Canadian, who has been for a half a dozen years one of the Methodist representatives on the field, has established since the war began three orphanages, into which 150 little people have already been gathered.

The Northern Baptists have recently sent to France Secretary James H. Franklin of their Foreign Board, who will remain there until May strengthening the thirty-five Baptist churches in different parts of the country which aggregate 2,000 members. A commission of the Lutheran Church in America has also been on the ground with the purpose of ascertaining the needs of the Lutheran Churches in France, most of which are in Alsace. Last summer Secretary C. S. Macfarland of the Federal Council of Churches in the United States went here and there viewing conditions from the point of view of a united Protestant advance. He was warmly received, not only by all branches of Protestantism in France but by members of the government and by people at large. This was not a mere

personal tribute to Dr. Macfarland, but revealed the yearning of many hearts for more coherence and efficiency in the Protestant movement in France than has thus far characterized it.

This being the situation, we are confident that the course for all our American agencies to pursue is one that shall aim not only at the conservation and restoration of existing churches of whatever denomination, but a more unified and strategic endeavor to bring to bear our united forces upon the unparalleled opportunity. We rejoice that men of the breadth of Bishop Hughes and Secretary Franklin have been among those selected to look into the existing work of their respective denominations. Since he has returned Bishop Hughes has gone on record as saying: "It is my own conviction that there is a field in France for aggressive religious work on properly conducted lines but no field there for any Protestantism that would enter the country with any denominational propaganda."

Unquestionably he as well as Secretary Frank M. North of the Methodist Missionary Board and President of the Federal Council, who has just returned from France, will also stand for a broad-minded policy, as will Secretary Franklin, who is one of the most liberal of liberal Baptists. But it must not be forgotten that the Baptist, Methodist and Lutheran churches in France constitute only a minor fraction of the Protestant forces in France. The two branches of "L'Eglise Réformée" represent the bulk of the Protestant believers.

American money for the right kind of work in France will not be difficult to obtain, but not one cent of it should go to the kind of propaganda that tends to confuse the minds of those for whom work is done concerning the essentials of the Christian religion. There should be the closest and the most constant co-operation on the part of various bodies, so that there shall be no overlapping or competition. The Federal Council of Churches in America created for just such situations should have a voice in the matter and by all means the wishes of the committee established last summer representing all the Protestant organizations in France should be ascertained and respected.

When the whole tendency in all the countries of the world in which American Christianity is undertaking to leaven the life of the people is toward unity, France in the years just before us should furnish a shining indication of the complete subordination of denominational to Christian ends. No other kind of approach to France today will honor the Master or effect the desired results.—*The Congregationalist*, April 24.

Losses Sustained by French Protestant Churches

CAREFUL survey has been made of the losses to church property in the war zone by the United Protestant Committee of France, of which Edouard Gruner is president, through which organization the French Protestants are acting together in their common emergency. The Committee for Christian Relief in France and Belgium is collecting and forwarding funds for the most urgent needs of the French churches, and estimates that \$3,000,000 will be required to restore them and render the necessary temporary help to their congregations.

The heaviest loss was sustained, the report shows, at Rheims, where the total is \$100,000, the Reformed Church, its manse and Y. M. C. A. building there having been hit by shells and destroyed by fire.

At Nancy the Reformed Church and manse were damaged by 380 millimetre shells, and the Methodist Chapel was damaged by bombing causing \$40,000 loss.

The large church at St. Quentin, which was built in 1615, in the early days of the Huguenot movement, and other buildings used for church purposes there were destroyed, causing \$40,000 loss. The loss was \$20,000 at Hargicourt, near St. Quentin. An asylum for the aged at Pommery, which was owned by the Reformed Church at St. Quentin, was damaged \$12,000.

At Lens both the Baptist Church and the Reformed Church with its manse were destroyed by the terrible rain of shells which fell upon that city as the conflict for its possession raged for several years. The loss there is estimated at \$9,000, the buildings having been small and modest in architecture.

The Verdun Church, also a comparatively small building, was damaged \$8,000, being subjected to continual pounding with other buildings in that devoted city during the months when the Germans vainly struggled with all the power of their military machine to break down the resistance of General Petain's army.

On Christmas Eve, 1915, the small Protestant church at Soissons was destroyed by shells, causing loss of \$2,000.

At Lille, Douai and Tourcoing, the ring of cities in northern France around which some of the fiercest fighting of the war took place, there was heavy damage to church property of all kinds. The loss to the Protestant churches at Tourcoing was \$10,000. The church and manse at Lille have since been repaired. The loss at Douai has not been estimated.

At Sin le Noble, a suburb of Douai, the church, manse and Y. M. C. A. hall were damaged \$2,000, and at Aniche, eight miles south-east of Douai, the small Protestant church was damaged \$500.

In the neighborhood of Laon, church property felt the full force of the great struggle for the Chemin des Dames. The small Protestant church in Laon itself was damaged \$1,000. At Chauny, on the Oise, eighteen miles northwest of Laon, the Baptist Church was damaged \$4,000, and at Tergnier, near by, a mission hall and evangelist's lodgings were destroyed, causing loss of \$2,000.

In the vicinity of Bethune, there was also widespread destruction. The church, manse and Y. M. C. A. hall at Henin Lietard were damaged \$23,000. At Lievin damage of nearly \$10,000 was done to the Reformed Church, manse and hall, which were laid in ruins.

The church at Compienge and that at Fresnoy, ten miles northeast of St. Quentin, were heavily damaged, causing \$4,000 loss in each case.

The churches and manses at Gunerard, in the department of the Somme, and at Nauroy and Jeancourt, in the department of the Aisne, were destroyed, the damage in each case being estimated at \$14,000.

Other estimates of loss to Protestant churches embraced in the report received by the committee are, Metzeral, Alsace, \$6,000; Valincourt, where the church was occupied by German troops who burned the pulpit and other fixtures, \$4,000; Epernay, near the Marne, nineteen miles northwest of Chalons, \$3,000; Troissy, \$6,000; Monneaux, \$6,000; En Chaussee, \$10,000; Dorignies, \$3,000.

French Pastors Handicapped by Poverty

French Official Sees Field for American Philanthropy

MONSIEUR Ernest Guy of the French High Commission recently received a representative of the Committee for Protestant Relief in France and Belgium which is conducting a campaign to raise \$3,000,000 for its work, and gave his views of the attitude of the French Government toward this great American movement.

Monsieur Guy is himself a Protestant, belonging to the Reformed Church. He is a cousin to the well-known pastor, Wilfred Monod, who is a leader in Protestant activities in France.

"My Government will cordially welcome any aid to the French Protestant Churches and is itself entirely neutral as to the method of approach," said M. Guy.

The Commissioner was extremely sympathetic toward the purpose of the campaign which the Committee is conducting. He assured the representative that the French High Commission would do everything in its power to assist and would send speakers whenever they could be of service in public meetings.

"One of our greatest difficulties in French

Protestantism is the very low salaries received by the ministry. It is not possible for a pastor to live in Paris in the condition conducive to his greatest usefulness and efficiency, on less than three thousand dollars a year. One-fifth of this amount is what most of our ministers are receiving. This is no incentive to a young man choosing a life work to follow the call of the Church. I knew of an extremely intellectual and able Protestant pastor whose salary was so small that he was unable to live in Paris, and was compelled to retire to an obscure village, giving up the tasks of leadership for which his abilities fitted him. The cause of Protestantism in France suffers greatly in the loss of such men."

M. Guy suggested that this difficulty might be greatly reduced by the establishment of a permanent fund of a million dollars, the interest of which should be devoted to augmenting such salaries as congregations were able to pay their ministers.

The League of Nations and Christian Unity

Contributed to the *Bulletin*
by George Wharton Pepper

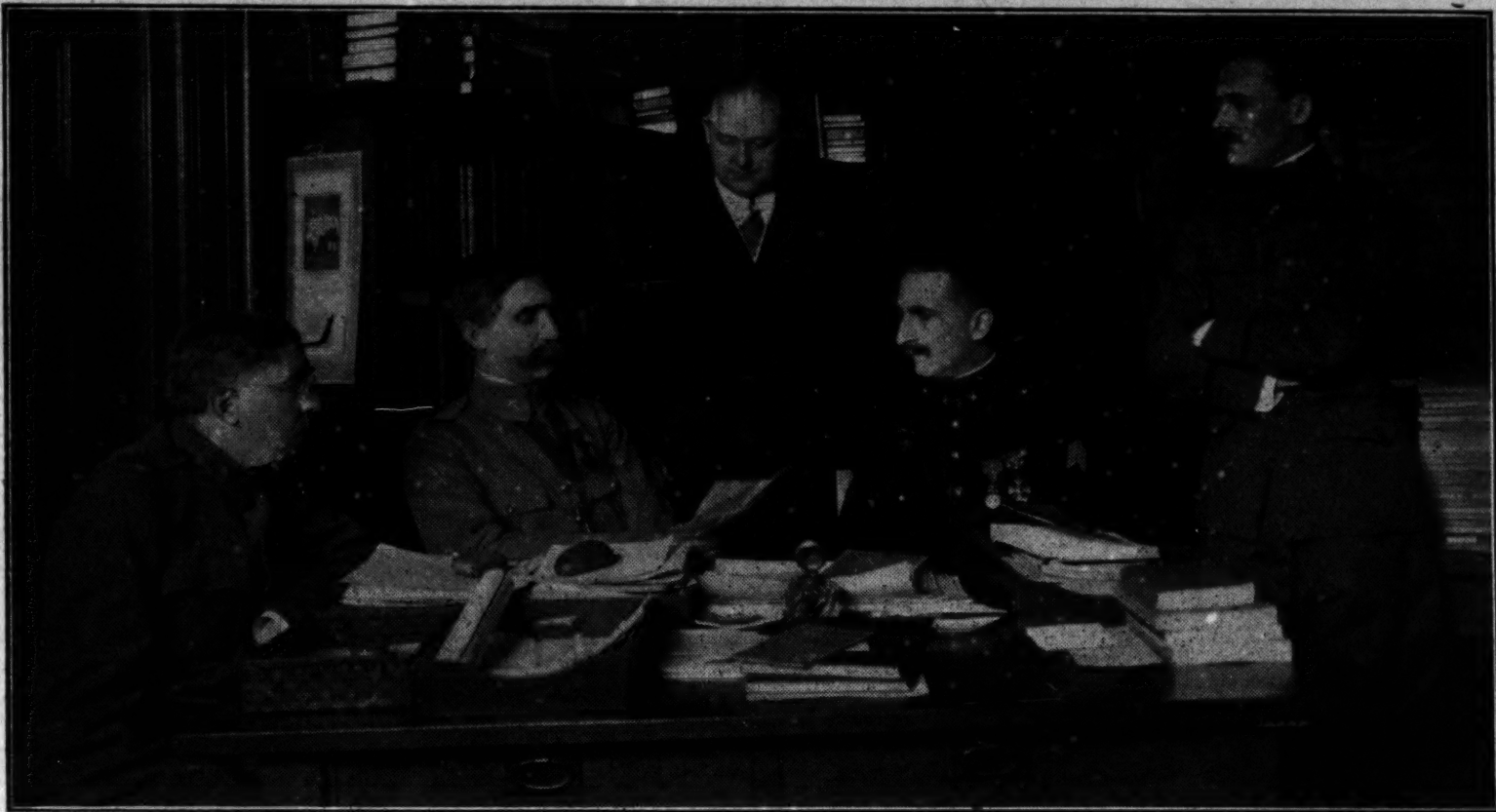
IN a thoughtful article in a recent number of "The Federal Council Bulletin," Henry A. Atkinson observes that "the Church should leap instantly to the idea of a League of Nations." So also it might be said that the Church should leap toward the idea of Christian Unity. To seek for a visible expression of the Unity in the Father for which our Lord prayed is an enterprise no less worthy than to give organic expression to the brotherhood of man through a political league.

The discouragements and obstacles in the path of the Church are many when either ideal is pursued. The expression of human brotherhood in the League is necessarily weak and imperfect, as long as many nations must be excluded from the fellowship and social and racial discriminations must be recognized between those that are admitted. The expression of unity in the Faith must likewise leave much to be desired while the cleavage exists between Roman and Protestant Christianity and between East and West and between the Protestant Churches inter se.

But these discouragements and obstacles must not appal. In their presence we must indeed proceed with caution and comprehension but always with a determination to succeed.

The vital question to be answered when considering any concrete proposal for a League of Nations or for a League of Churches is how far it is right to go in surrendering national and denominational free-will to the decision of a central tribunal. We must go to the limit of wisdom in this matter, but not beyond it.

Those whose thinking has been concerned



CHAPLAINS COUVE AND LEO, REPRESENTING THE FRENCH PROTESTANT CHURCHES, IN CONFERENCE WITH SECRETARIES OF THE FEDERAL COUNCIL

chiefly with the problem of the Nations, see small difficulty in forcing a scheme of Church Unity. Thinkers in the field of Church relationships are almost over-ready to leap at any plan that may be proposed for attaining International Unity. How far is each group willing to apply in its own field the sacrificial principle which seems so obvious in its application to the field of the other?

Are we ready to constitute a Central Executive Committee representing nine great Protestant Churches and agree to be bound by the Committee's decision as to the course that each Church should adopt respecting its traditional and distinctive policies? The Church no less than the Nation is a divine institution. Unity for the Church is surely our Lord's ideal. To attain it, we ought to be ready to make large sacrifices. Can we safely call upon Christians to limit the sovereignty of their respective Churches and superimpose a higher loyalty than that which each owes to his own Communion?

If we can do it wisely and hopefully in the case of Nations, it would seem possible for the Churches to do the same thing.

But can we do it wisely and hopefully in either case? Must we not rather attain both international and inter-Church unity by a world-wide application of the Federal Council idea rather than by means of a Super-State or a Super-Church?

The Constitution of the League of Nations can readily be so amended as to make it a fit expression of the essential spiritual unity of Free Nations. So amended, it will tend to promote peace and good-will.

If its present form is retained, there is grave reason to apprehend that war and not peace will follow a disregard of fundamentals.

It is the part of wisdom, first, to make sure that we are in the way that leads up to Jerusalem, and then to walk forward resolutely. But this habit of "leaping at ideas" has serious disadvantages—especially if we leap in the dark.

WAR DEPARTMENT Office of the Chief of Staff

March 5, 1919.

Memorandum for the Adjutant General:

The Secretary of War directs that you inform the commanding generals of departments, division, camps, etc., that they are authorized to make special reports by letter to The Adjutant General in cases of exceptional efficiency of chaplains under their command, holding the grades of first lieutenant or captain. These reports will include the ratings of the men reported on, and will give full information as to their qualifications in order that a limited number of exceptionally able men may be selected for advancement in rank.

HENRY JERVEY,
Major General, General Staff, Assistant to the
Chief of Staff, Director of Operations.

Cablegram to Pershing, March 8, 1919. No. 2893. Paragraph 9: You are authorized to promote chaplains to the grades of captain and major in cases where the responsibilities of positions occupied justify such rank and the qualifications of the individual warrant it.

MARCH.

Swiss Professor Tells of New Opportunities for Service Open to French-Speaking Protestants

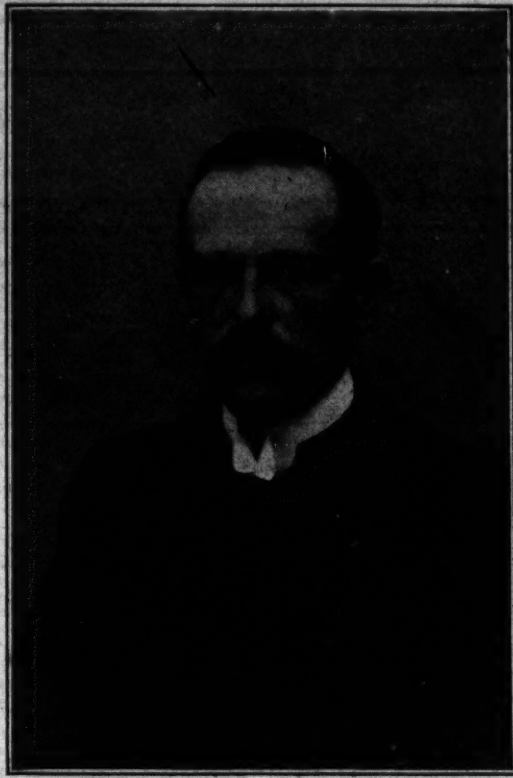
AN interesting visitor at the New York offices of the Federal Council during the last week of April was Dr. Eugene Choisy, Professor of Church History in the University of Geneva, Switzerland. On April 25 he met the members of the Administrative Committee in an informal conference on the state of religion in Europe. Professor Choisy is making a very hurried visit to America, coming to this country on account of the illness of his son who is an attaché to the Swiss Legation in Washington. He will return to Switzerland the last of April, accompanying the young man on the return voyage.

The University of Geneva, founded by John Calvin in 1559, and for two centuries under the control of the Reformed Church in Geneva, is now a state institution of learning. It is second only in age among Protestant universities to the one at Lausanne, which was founded a few years earlier.

Professor Choisy is much interested in the proposed plan to make his home city of Geneva the seat of the capitol of the League of Nations. Geneva is a most cosmopolitan city, and the beauty of its situation, as well as its location within a country that has been neutral in the great conflict has made it seem to many of the statesmen of Europe the logical location for the capitol of the nations.

"Early in the war," said the Professor, "when the people of the southern neutral nations especially thought that Germany was about to win, and when the Pope was so active in furthering the peace propaganda of the Kaiser's Government, it seemed that the Vatican was again to play a leading part in international politics, and that Rome might to some extent resume her ancient role as the mistress of nations. Now it appears likely that the city of John Calvin, the seat of the Swiss Reformation, is the leading candidate for the location of the new centre of World Government. Geneva, standing as it does for the inflexible morality of the Puritans, is more representative of the spirit that has triumphed in the victory of the Allied Nations than is Rome which has often seemed to stand for the separation of statecraft and moral principles."

Professor Choisy referred to the generosity of the Swiss people to the war sufferers, especially to the refugees and the exchanged prisoners who kept pouring through Switzerland by the thousand during the latter years of the war, stating that even in the German-speaking parts of the country the kindness of the Swiss people had been unflagging. Committees of citizens, aided by Boy Scouts, met all the trains from the border—even those that came in long



PROF. EUGENE CHOISY OF THE UNIVERSITY OF GENEVA

after midnight—in order to relieve the suffering and to show their sympathy for the distressed refugees.

The Protestants of Switzerland are anxious to see the great newly-opened fields in Poland, in Czecho-Slovakia, and other of the newly constituted republics of central Europe, entered with aggressive Evangelical work. The overwhelming political changes have been accompanied by equally revolutionary upheavals in the religious attitude of the people. They feel that now is the time to take advantage of this increased liberality of sentiment, and that to none is the opportunity so urgent as to French-speaking Protestants.

The French language and people are enjoying great prestige throughout these newer nations, and it is Professor Choisy's opinion that they can do more than the people of any other speech toward initiating effectual Protestant propaganda. The great difficulty, of course, is that they are so few, numbering only a little over a million out of a total population of 44,000,000 in France and Switzerland. They are not a wealthy people, and they have great domestic problems to solve. It would seem that with such aid as the Committee for Christian Relief in France and Belgium is planning, many French-speaking workers might be released for this splendid new task of carrying the Gospel to people who have so long been hostile or indifferent to Evangelical Christianity.

Professor Choisy also spoke of the anxiety of the Faculties of the Swiss Protestant Universities at Geneva, at Lausanne, and at Neuchâtel, for the interchange of students with America.

Sunday Observance for Navy

AN order by Secretary Daniels to the Navy for a more general observance of Sunday as a religious rest day has just been promulgated. On receipt of the news of this action at its meeting on April 16 the Executive Committee of the General War-Time Commission of the Churches unanimously ordered the sending of a letter of thanks to the Secretary of the Navy.

The order will be received with favor both in religious circles and among labor leaders and is the more welcome because of the relaxation of Sunday rest rules due to war emergency needs.

The new Navy Department General Order No. 456 is as follows:

"Observance of the Sabbath Day

"In order to insure a proper observance of the Lord's Day in the Navy of the United States, and to provide the officers and men with rest and recreation so essential to efficiency, the following order will be carried out:

"Hereafter all commanding officers and others officially concerned will see to it that aboard ships and on shore stations to which they are attached, no work of any character whatsoever is performed except works of necessity.

"This order will be construed as embracing target practice and drills of every character, inspection of ship and crew, clothing inspection, issuing of small stores, and all other ship activities that violate the letter and spirit of this order.

"No vessel of the Navy shall begin a cruise on Sunday except in case of emergency.

"In order to insure the regular performance of divine services aboard the vessels of the U. S. Navy, and at shore stations, it is further ordered that in no instance shall secular work be allowed to interfere with the holding of divine services, and that every possible assistance and encouragement be given our chaplains in the conduct of such services. A suitable compartment or room shall be designated for this purpose, and properly rigged for the occasion, and orderly quiet be maintained throughout the ship during divine services. The ship's band shall always be made available for use at divine service.

"When there is no chaplain attached to his ship or station, the commanding officer will arrange for and give every possible assistance to any naval chaplain in squadron, or adjacent, or available who might be able to come aboard for such purpose. In case it is impossible to secure the services of a regular Navy Chaplain, it is directed that commanding officers, when practicable, invite competent clergymen from ashore to come aboard and conduct religious services.

"JOSEPHUS DANIELS,
"Secretary of the Navy."

Caricaturing the Ministry in Motion Pictures

IN response to a letter from Dr. Charles S. Macfarland, General Secretary of the Federal Council, the National Board of Review of Motion Pictures has issued a Bulletin to the motion picture trade calling attention to the fact that Church people are objecting to the frequent and unnecessary caricaturing of Protestant ministers on the motion picture screen. The letter by Dr. Macfarland and the Bulletin from the National Board of Review follow:

"The attention of the Federal Council has several times been called to the allegation that in the moving picture films it frequently happens that Protestant ministers are brought into the scene in a ridiculous and humiliating manner . . .

"I would strongly advise that due care be given to these matters. I have myself noted some of the pictures outside the moving picture houses which seemed to me to bear out these charges.

"I commend the matter to your thoughtful consideration."

Official Bulletin from National Board of Review of Motion Pictures

"The Federal Council of the Churches of Christ in America, representing a combined constituency of thirty denominations with 125,000 churches, has referred to the National Board of Review a matter of business policy on the part of some producing companies which should receive immediate attention. It appears that motion picture films frequently present on the screen scenes in which Protestant ministers are portrayed in a ridiculous and humiliating manner.

"There are in the United States 60,000,000 persons, adherents of the various Protestant Churches. The vast majority of these attend motion picture theatres. To witness the burlesquing and consequent humiliation of ministers of the Gospel on the motion picture screen naturally offends these church-going people and alienates from the motion picture theatre many persons who otherwise would enjoy the entertainment presented . . .

"A general policy should be rigidly adhered to by all producing companies not to portray ministers of any denomination, whether Protestant, Catholic or Jewish, in a manner which would hold them up to ridicule or humiliate them and thus offend the thousands of persons to whom the profession ministers.

"The National Board of Review in conducting its campaign against the political appointment of legal censors has had the support of many religious organizations. The Federal Council of Churches is represented on the General Committee of the National Board.

"The Motion Picture Industry cannot expect the respect and support of the Church members of the country unless greater care is exercised to avoid offending the sensibilities of these estimable people.

"Please bring the above to the attention of all persons connected with your company charged with the production of films. The above does not imply that the Federal Council or the National Board desires to shield the Church from such legitimate presentations as might be seriously portrayed in a dignified manner through the medium of the motion picture. It does mean, however, that thoughtless, unjust and ridiculous presentations further no worthy purpose and alienate people from the motion picture who otherwise might be its friends."

The Churches and the Conscientious Objectors

Rev. Charles S. Macfarland in *The New Republic*

THE NEW REPUBLIC of March 15th contains a communication from Rev. John Haynes Holmes relative to the action of the Federal Council of the Churches of Christ in America in the matter of conscientious objectors, which is so completely a misstatement of the facts that I feel under obligation to correct it.

The burden of Mr. Holmes's statement is that the Federal Council did not speak on this issue until recently. He says "At last, however, the Council speaks." He further says, "had the Federal Council spoken in the beginning," thus intimating that the Council did not do so. He further alleges that timidity was the reason for this alleged silence.

The facts are as follows:

The very earliest date on which so large a body could be gotten together following the entrance of the United States into the war, the entire Council met May 8 and 9, 1917, for two days, at Washington. That meeting took the following action with unanimity:

The churches have declared themselves through the Federal Council for the utmost possible extension of democracy. Therefore it is incumbent upon them to safeguard the spirit of democracy in the stress and strain of war time. Already free speech has been unreasonably curtailed and has been abused by the local authorities who have curtailed it. Its abuse is not so dangerous as its suppression. When the state compels men to military service it raises the ancient religious question of freedom of conscience. The churches which have furnished martyrs for this principle are under particular obligation to see that the conscientious objector is allowed such noncombatant service as does not violate his conscience. On both sides of this issue those who seek to apply the teachings of Jesus to a critical situation must grant both freedom and respect to others who interpret them differently.

This action was conveyed to the Secretary of War and the other interested government agencies.

It was conveyed to the thirty denominations constituting the Council. It was given publicity in the secular and religious press. It was published in a volume which was widely distributed entitled, *The Churches of Christ in Time of War*. In its relationship to the War Department and to all concerned, this statement of principle was constantly pressed throughout the war. Later on, in October, 1918, the General War-Time Commission constituted by the Council, received information that the regulations of the Secretary of War, concerning the treatment of conscientious objectors, were not being enforced in some of the camps. A committee was immediately appointed which, after ascertaining the facts, held a conference with representatives of the War Department, laid the matter before them and received assurance that cases of brutal treatment were being investigated and that proper action would be taken.

In December, 1918, the question of asking for an amnesty for imprisoned conscientious objectors was brought to the attention of the General War-Time Commission. A committee was at once appointed to consider what attitude should be taken toward this proposal. Before making a report the committee conferred with General Munson, Judge Mack and many others. In its report it reviewed the general question of the treatment of conscientious objectors and with regard to the specific question of an amnesty made the following recommendation: "Now that hostilities have ceased, we believe that those conscientious objectors that are beyond question sincere should be granted amnesty at the time of the signing of the treaty of peace." The committee did not ask that conscientious objectors should be released before the signing of the treaty of peace because it did not believe that they should be released while large numbers of men who had borne the brunt of fighting were still required to suffer the hardships of remaining in France.

Inasmuch as Mr. Holmes further charges the churches with having "prostituted themselves to the work of hate," it may be worth while to state further that the Council also took the following action at its meeting in May, 1917:

It is for the teachers of Christianity to discover what it means in war time to "love your enemies." In many communities the churches have been learning this lesson as they have been fighting against organized evil. They are now to extend this experience to the international field. It is a time to pray to be delivered from "envy, malice, and all uncharitableness." It is a time to guard the spirit against unworthy and unjust suspicions, which are the beginning of hatred toward enemies abroad or aliens at home. Those who are willing to yield their bodies for the defense of universal right are thereby ennobled, but those who harbor the spirit of vengeance thereby imperil their souls. To continue an economic war after the war, as has been proposed, would be a violation of the fundamental teachings of Jesus. It is the bounden duty of the churches to promote the spirit of reconciliation as the impetus to a cooperative world life from which our enemies shall not be excluded.

It is true, I am happy to say, that the Federal Council and its constituent churches did give unmeasured support to our nation and its allies and their soldiers, who fought for the highest ideals of justice and righteousness for which a people ever contended and, we may rest assured, they would do so again under the same sense of moral obligation.

A Plan to Put the Home Pastor in Touch with the Returning Soldier

By Chaplain Walter B. Zimmerman

FORT BLISS, where I am stationed, is one of the new demobilization centers. Practically all the men of the Southwest will be mustered out here. In addition men from all the states which are in the regular army units at this place for the emergency only will be sent home from this camp. I have all the organizations doing welfare or religious work fairly well correlated as to their efforts and a big program of education centralized in the morale branch of the division or district. The work which I hope will bear most fruit is connecting the men with their home churches in the work connected with demobilization.

Exhibit "A" is a card we have passed to every man just before he is given his discharge papers. All men to be mustered out of a certain unit are called together by regimental order and the Red Cross, Welfare Organizations, Insurance Department, United States Employment Service, and a military man, speak briefly on the opportunities of civilian life, its problems, and just how each respective organization is prepared to assist the returned soldier. We usually have a band concert opening this service which we call a "graduation exercise." At the close I have these cards passed to the men and tell them something of the work of the church in backing them up during the war, providing funds for all the organizations at work in the field of welfare, and invite them to get into a close fellowship with the Church and the things for which it stands immediately on their return home.

Exhibit "B" shows a form which is filled in by the personnel adjutants giving me the name, permanent home address and religious denomination. This is secured when the discharge is given the man.

Exhibit "C" is a form we use in notifying the pastor of the church of his choice at his home address of his return being honorably discharged from the army. In addition the pastor is requested to introduce the young man to civic, educational and social agencies in the community.

Some of the leading pastors in the country have written their appreciation of this system, and I think it would be a real advantage in re-absorbing the soldier into civilian life if the plan were universal.

EXHIBIT "A"

My Dear Fellow Soldier:

You are about to say good-bye to the army and return home. You will find there, influences working for higher ideals of life, for better living conditions, for the general welfare of the community. Your part as a good citizen is to help strengthen

these forces. Among them is organized Christianity—YOUR CHURCH. You need it and it needs you. Line up and help it grow.

Your friend,

Walter B. Zimmerman,
Chaplain U. S. A.,
District Morale Officer.

EXHIBIT "B"

Office District Morale Officer
Morale Record No. 11

Note: Commanding Officers will have the following information tabulated for each enlisted man mustered out and the same forwarded to the District Morale Officer promptly.

By direction of the Commanding Officer.

Walter B. Zimmerman, Chaplain,
District Morale Officer, Official.

1. Name: McGrath, Joseph P. Address: (Home) 8 Lewis St., Brookfield, Mass.
Religious Denomination: Catholic.
2. Name: Herod, Andrew. Address: (Home) 2015 W. 16th Street, Fort Smith, Arkansas.
Religious Denomination: Presbyterian.
3. Name: Schutz, Carl H. Address: (Home) 1366 1/2 Penn Avenue, Pittsburgh, Pa.
Religious Denomination: First Christian.
etc.

EXHIBIT "C"

Office District Morale Officer

In reply to this letter address:

District Morale Officer,
El Paso, Texas.

Reverend and Dear Sir:

This is to inform you that Mr. Andrew Herod, 5th Cavalry, U. S. A., of your church has just been honorably discharged from service in the United States Army, and has stated that he was going to the following address: 2015 W. 16th Street, Fort Smith, Ark. He is especially fitted as a group leader of young men and has some musical ability.

I believe you will appreciate receiving this information in time to offer him an early welcome. An earnest effort on the part of your laymen to extend to him not only a social welcome, but such practical service as he or his family may require, will help tie him up more closely to the Church.

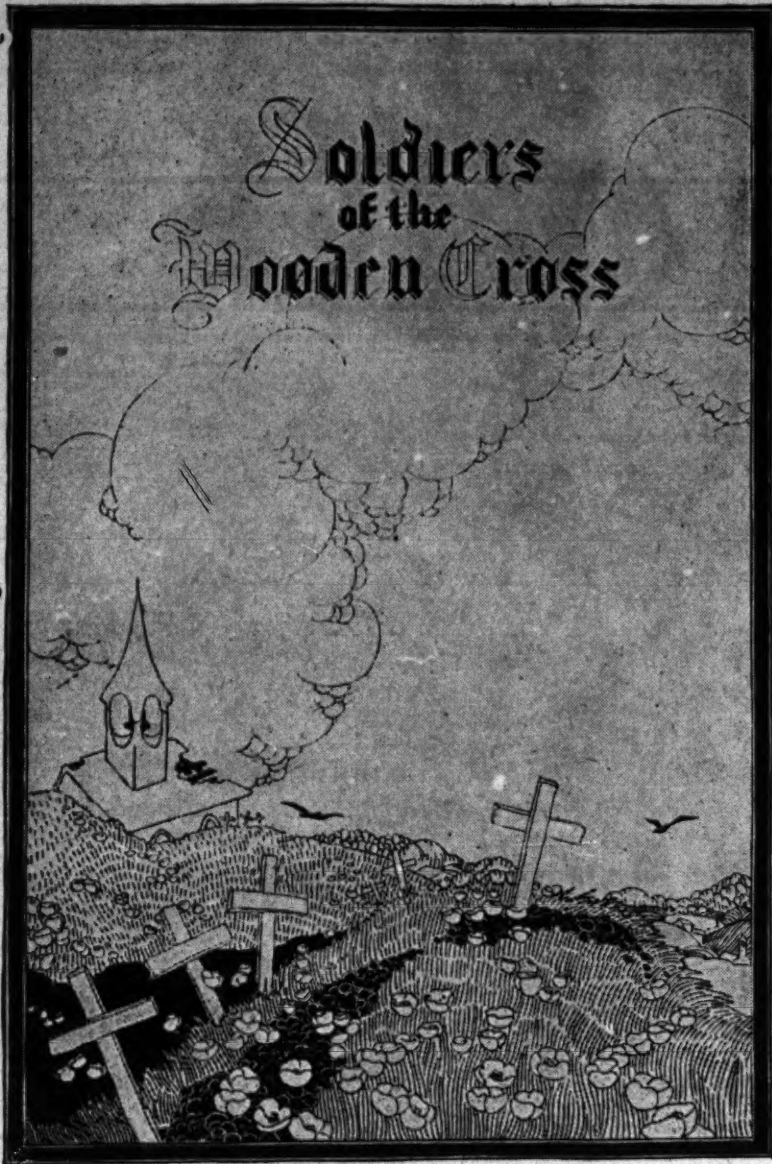
From a spiritual standpoint you will not find him much changed. He is probably just the same chap you bade God speed a few months ago, except that his Army training and experiences have given him a newer and bigger idea of service. In discipline and loyalty I think the Army life has added a cubit to his stature. Just now he is in a receptive frame of mind, ready to respond to tactful approach, and may easily be led to give to the cause of religion and righteousness those qualities of service which he has developed in the Army.

I commend him to your care and guidance.

Faithfully yours,

Walter B. Zimmerman,
Chaplain, U. S. A.,
District Morale Officer.

P. S.—If this man does not come within your jurisdiction, kindly hand to the nearest pastor of your denomination.



Soldiers of the Wooden Cross

An address by Bishop Charles H. Brent, Senior Chaplain of the A. E. F., at the Memorial Services held with the Regiments of the 77th Division near Chateau Villain, January 5, 1919

THE lips of a British war poet, before they were hushed in death by the battle's stern lullaby, were stung into song in an immortal sonnet:

"If I should die, think only this of me:
There is some corner of a foreign field
That is forever England."

Rupert Brooke here gives the keynote of the spirit of the soldiers who have earned by the supreme sacrifice the highest and proudest of all decorations, the Wooden Cross. Medals that adorn the uniform tell of courage and endurance and heroism that braved the worst for the cause. Their wearers live to hear the acclaim of their comrades. But there is another decoration, the commonest even though the most distinguished of all, the Wooden Cross that is awarded only to men who have done the greatest things that man—yes, even God—can do. "Greater love hath no man than this, that a man lay down his life for his friends."

Now that "grim-visaged war has smoothed his wrinkled front," we gather to pay simple

homage to our comrades who have the supreme distinguishment of the Wooden Cross. Yonder they lie, along that front where with face to the foe they counted not their lives dear unto themselves but bore the standard of liberty onward. Above their graves rise the sheltering arms of the rough-hewn cross than which no fitter monument ever reared its form over mortal remains.

Our comrades they were. Our comrades they are. Death was powerless in the face of their bold daring to rob us of them or them of us. They are separated now from us, not by the gaping gulf of time but by a veil so thin that at times we almost see their figures through its waving folds. They live—live gloriously in the land of far distances. Death stripped them of nothing essential. In the permanent society of the world beyond this they think and speak and see and love. They are what they were, except so far as the river of death has washed away the dust of earth and left them cleaner and better by reason of this their last great adventure. They keep pace with us, and we must keep pace with them.

"One Army of the living God,
To His command we bow;
Part of the host has crossed the flood,
And part is crossing now."

We cannot rehearse the story of each one's going as he went over the top to meet the foe, and found his rendezvous with death on shell-scarred slope or battered hill, or in some flaming town or maze of tangled wire. The same dauntless spirit moved them, one and all. There was something dearer than life. To it they gave themselves and their all, and won the decoration of the Wooden Cross. Here, for instance, is a chaplain whose unstudied cry as the finger of death touched him was: "Father, I thank Thee for this affliction." Not that he counted pain as in itself a blessing, but as an opportunity to show God and men that he was able in all things to be a super-victor. Now it is not a chaplain but a doughboy that is smitten. "Buddy," says his comrade who holds him while his life rushes out in a crimson flood—"Buddy, have you any message for the folks at home?" "Yes," is the prompt reply of the dying Galahad. "Tell them I went as clean as I came." Again, look at that stiff, silent body, much of the glory of its splendid manhood still lingering behind as though loath to abandon the well-knit form. Death in him is not ugly or repulsive. His left hand still clutches the bosom of his shirt which he tore aside in order that his right hand might hold through death his crucifix, the symbol of his faith. He, though dead, speaketh:

"Nothing in my hand I bring
Simply to Thy Cross I cling."

These men and a myriad more are calling to us and bidding us to carry on. If we would still hold to their comradeship we must display in life the spirit they displayed in death. We must live for the things for which they died. They "went west" beyond the sun. Soon in another sense shall we, please God, go west—west across the sea—to that dear land, America, that is impatient for the pressure of our feet. We must make ourselves fit to meet, with unshamed brow, wife, sweetheart, sister, mother. Our going may not be to lower our sense of service and look for any reward except opportunity to serve again and better. Patriotism finds in war only a starting point for peace. That which we have achieved by victory we must weave into the fabric of the new world and the new age. The Wooden Cross of our dead comrades is for them a glorious decoration. For us it is the banner of our life that is to be. It challenges us to hold more precious than mortal life ideals of honor, justice and righteousness. After all, the Cross that redeemed the world was a wooden cross, too, was it not? It was no toy or pretty bauble, but a thing of nails and pain and death—and yet a thing of glory. According to its pattern we shape our own cross.

The foregoing has been published in a beautifully printed pamphlet with the accompanying cover illustration to be issued by the denominational war-time commissions to the ministers of their churches for presentation to families who have lost men in the Service. It may also be secured from the General War-Time Commission of the Churches, 105 East 22d Street, New York City, at 5 cents a copy.

New Book on Protestantism in France and Belgium

THE Handbook on French and Belgian Protestantism by Mrs. Louise Seymour Houghton is a penetrating and fascinating history of these sorely tried people. The chapters on the influence of French Protestantism in the life of the nation, and its opportunity in the future, are particularly illuminating. The astounding statement is made that while Protestants in France number only one-sixtieth of the entire population, in some of the higher courts and councils of the nation their representation is one-third of the total personnel.

The Handbook gives a faithful and detailed account of the present work of French Protestants. The history of Belgian Protestantism is presented in equally sympathetic and illuminating fashion. The Gallic genius for propaganda is evident in the remarkable success of modern foreign mission work by French Protestants. They have antedated the present-day cooperative movement of American missionary boards by more than half a century in the establishment of their entire foreign work on an interdenominational basis. In their methods of attacking their local problems the French congregations are still far more con-

servative than are the American churches, their reticence being largely a survival from the days of persecution.

The Handbook is an octavo volume of 256 pages with eight illustrations. It is attractively bound in French blue cloth with the Huguenot cross stamped in gold. The price is 75 cents per copy postpaid. Order from the Federal Council of the Churches of Christ in America, 105 East 22d Street, New York, N. Y.

A New Book on the Rural Church

THE COUNTRY CHURCH IN THE NEW WORLD ORDER" is the caption which Dr. Edmund De S. Brunner, secretary of the Commission of the Church and Country Life, has chosen for his newest volume on rural church work. The little book of 175 pages, issued by the Association Press, breathes a spirit of love for the country and of faith that the Church will awake to the solution of its rural problems.

The earlier chapters give an idealist's impression of the lights and shadows of a rural parish. Some of the typical characters of a country village are sketched in their relationship to that intangible whole that makes up its moral and social atmosphere.

The latter part of the book deals with the many recent plans for rural progress and cooperation. The best chapter of this concluding portion, "Achieving Community Democracy," tells the story of an isolated mountain neighborhood in Pennsylvania where progressive community leadership has wrought wonders in securing needed local advantages and in ushering in a fine spirit of Christian cooperation between what were formerly rival country churches. Other important chapters are: "The Country Church and the War," "The Country Church in Reconstruction" and "The Village Side of the Rural Problem."

The General War-Time Commission of the Churches has just issued a pamphlet on "The Church When the Boys Come Home," as published in the April Bulletin, in which the Church Welcome Plan for the returning soldiers and sailors is explained. The churches are urged to adopt this means of welcoming the men whose stars on the service flag the church has taken so much pride in displaying during the war. The time is at hand when the Church should make substantial and practical recognition of the service rendered by her men, and this recognition cannot be made in any better way than through the plans explained in this leaflet.

BOOKS RECEIVED

WORLD POLITICS

- Our Common Conscience: The Preservation of Civilization assured. By Sir George Adam Smith. George H. Doran Company, New York. \$1.50.
- A Peace Congress of Intrigue: An intimate account of the Congress of Vienna, 1815, based on memoirs of participants there. Compiled by Frederick Freksa; translated and with an introduction and notes by Harry Hansen. The Century Company, New York. \$2.50.
- The Society of Nations: A simply told world history for people seeking information with regard to the possibilities of improvement. By T. J. Lawrence. Oxford University Press American Branch, New York. \$1.50.
- Problems of the International Settlement: A series of papers by eminent jurists on the more important problems confronting the Peace Congress. By G. Lowes Dickinson. The Macmillan Company, New York.
- The Open-Door Policy and the Territorial Integrity of China: with verses in Japanese. By Shutaro Tomimas. A. G. Seiler, New York. \$1.75.
- Socialism and American Ideals: Is Socialism American? By William Starr Myers. Princeton University Press, Princeton. \$1.00.
- Mexico, Today and To-morrow: A comprehensive statement of the general situation in Mexico. By E. D. Trowbridge. Macmillan, New York. \$2.00.
- The Government of the United States. By William B. Munro. Macmillan, New York. \$2.75.
- The Democratic Movement in Asia. A firsthand study of the forces which are contributing to the progress of democracy in the Orient. By Tyler Dennett. Association Press. \$1.50.
- World Facts and America's Responsibility. By Cornelius H. Patton. The Association Press. \$1.00.

HISTORY

- Feudal France in the French Epic. By George Baer Fundenburg. Published by the author.
- A History of Latin America. Covering the past history and the present condition of the Latin America States. By William Warren Sweet. The Abingdon Press. \$3.00.
- The French Blood in America. Information of the French families that came to the Colonies and the part they played in our development. By Lucian J. Fosdick. Badger. \$2.50.
- The Frontier State. By Theodore Calvin Pease. The Illinois Centennial Commission.
- Our European Ancestors. By Eva March Tappan. Houghton, Mifflin Co.

RELIGION

- Democratic Christianity. By Francis J. McConnell. The Macmillan Company, New York. 60 cents.
- The Making of the Church of England. A course of Historical Lectures. By Thomas Allen Tidball. The Stratford Company, Boston. \$2.00.
- The Handbook of French and Belgian Protestantism. The story of Huguenot France. By Louise Seymour Houghton. Federal Council, New York. 75 cents.
- The Modern Meaning of Church Membership. A clever treatment of a subject too little considered. By John M. Versteeg. The Methodist Book Concern, New York. 75 cents.
- Christianity's Unifying Fundamental. For every man who wants a convincing discussion of religious problems. By Henry F. Waring. Association Press, New York. \$1.25.
- The Country Church in the New World Order. Some of the ways in which rural communities have had their horizons broadened by the war. By Edmund De S. Brunner. Association Press, New York. \$1.00.

SOCIOLOGY

- Morals and Morale. An argument for a united force to meet the problem "when the boys come home." By Luther H. Gulick. Association Press, New York. \$1.00.
- Your Job Back Home. American Library Association.
- Industrial Goodwill. By John R. Commons. McGraw-Hill Book Co.
- Italian Women in Industry. A study of conditions in New York City. By Louise C. Odencrantz. Russell Sage Foundation. \$1.50.
- Idealism and the Modern Age. By George Plimpton Adams. Yale University Press. \$2.50.
- The Sociology of the Bible. By Ferdinand S. Schenck. Board of Publication.
- The American Girl and Her Community. An appeal to the community to do its share in meeting the vital needs of the American girl. By Margaret Slattery. The Pilgrim Press, Boston. \$1.25.

WAR

- Idealism of the French People. The growth of French heroism. By Louise Seymour Houghton. Badger. 75 cents.
- Roger Allier: the story of a young man's heroic life and death. By his parents. Association Press, New York. \$1.25.
- Private Angelo Ferraro U. S. N. G. By Agnese Ferraro.
- The Deliverance of Jerusalem. By E. W. G. Masterman. George H. Doran Company, New York. 25 cents.

Messages Worth While from Men Worth While. Commending the Wartime activities of the International Typographical Union. International Typographical Union, Indianapolis, Ind.

TECHNICAL

- The A B C of Exhibit Planning. By Evart G. Routzahn and Mary Swain Routzahn. Russell Sage Foundation, New York. \$1.50.

FICTION

- The Tin Soldier. By Temple Bailey. Penn Publishing Company, Philadelphia. \$1.50.
- The Playground of Satan: A novel of Poland. By Beatrice Baskerville. Watt. \$1.50.
- Mothers of Men. By William Henry Warner and De Witte Kaplan. Temple Scott. \$1.60.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published monthly at New York, N. Y., for April 1, 1919. In the State of New York and County of New York.

Before me, a notary public in and for the State and county aforesaid, personally appeared Jasper T. Moses, who, having been duly sworn according to law, deposes and says that he is the Managing Editor and Business Manager of the FEDERAL COUNCIL BULLETIN, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:
Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.
Editor, Jasper T. Moses, 105 East 22nd Street, New York, N. Y.
Managing Editor, Jasper T. Moses, 105 East 22nd Street, New York, N. Y.
Business Manager, Jasper T. Moses, 105 East 22nd Street, New York, N. Y.
2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent. or more of the total amount of stock.)
The Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. (Membership approximately 18,000,000.) Rev. Frank Mason North, President, 150 Fifth Avenue, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22nd Street, New York, N. Y.; Alfred R. Kimball, Treasurer, 105 East 22nd Street, New York, N. Y.
3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: There are none.
4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholders or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

JASPER T. MOSES.

(Signature of editor, publisher, business manager, or owner.)
Sworn to and subscribed before me this 31st day of March, 1919.
(Seal)

JOHN P. PREST,
Notary Public No. 116,
New York County.
(My commission expires March 30, 1920.)

Nearly \$10,000.00 have been secured in pledges for the work of the Pennsylvania State Federation, these pledges to run for three years. A meeting of the officers of the State Federation and of the newly organized Harrisburg Federation was held recently to consider the calling of a secretary for the city and State.